

Effcol,

A

Cluster of the Fruit of *Canaan*; brought to the Borders,
for the encouragement of the Saints,
travelling thitherward, with their faces
towards *Syon*.

O R,

Rules of direction, for the walking
of the Saints in fellowship,
according to the order of
the Gospel,

By John Owen D.D.D.C.

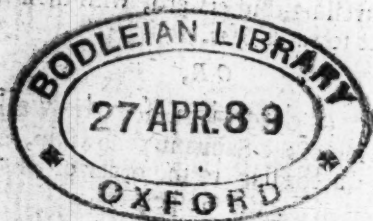
The Third Edition, corrected and revised.
With a Catalogue of all such Books
this Author ever published in his Life-
time.

*For so is the will of God that with
well-doing ye may put to silence the igno-
rance of foolish man. 1 Pet. 2. 15.*


L O N D O N.

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An Advertisement
to the Reader.

 Here are (Christian Reader)
certain principles
in Church affairs,
generally consent-
ed unto by all men; aiming at
reformation; and the furthe-
rance of the power of godliness
therein, however diversified
among themselves by singular
perswasions, or distinguished by
imposed and assumed Names
and Titles; Some of these,
though not here mentioned,
are the bottom and foundation
of this following collection of
A 3 rules

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rules for our walking in the fellowship of the Gospel: amongst which, these four are the principall.

First, That particular Congregations or Assemblies of believers, gathered into one body, for a participation of the Ordinances of Jesus Christ, under officers of their own, are of Divine institution.

Secondly, That every faithful believer is bound by vertue of positive precepts, to joyn himself to some such single Congregation, having the notes and marks whereby a true Church may be known and discerned.

Thirdly, That every man's own voluntary consent, and submission to the ordinances of Christ

to the Reader.

Christ in that Church where-
unto he is joyned, is required
for his union therewith, and
fellowship therein.

Fourthly, That it is conve-
nient that all believers of
one place should joyn them-
selves in one Congregation, un-
less through their being too
numerous, they are by common
consent distinguished into
more: which order cannot be
disturbed without danger,
strife, emulation, and breach
of love.

These principles, evident in
the word, cleer in themselves,
and own'd in the main by all
pretending to regular Church-
reformation, not liable to any
colourable exception from the
Scripture, or pure Antiquity,

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were supposed and taken for granted, at the collection of these ensuing rules.

The Apostolical direction and precept in such cases is, that whereunto we have attained, we should walk according to the same rule; unto whose performance the promise annexed is, that if any one be otherwise minded, God will also reveal that unto him. The remaining differences about Church Order and Discipline, are for continuance so Ancient, and by the disputes of men, made so involved and intricate; the parties at variance so prejudiced and engaged, that although all things of concernment appear to me, as to others, both consenting with me, and dissenting

to the Reader.

dissenting from me, clear in the Scriptures; yet I have little hopes of the accomplishment of the promise in revelation of the truth, as yet contested about in men differently minded; until the obedience of walking suitably and answerably to the same rules agreed on, be more sincerely accomplished.

This perswasion is the more firmly fixed on me every day, because I see men, for the most part, to spend their strength and time, more in the opposing of those things wherein others differ from them, then in the practice of those which by themselves and others are owned, as of the most necessary concernment; To recall the minds

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of men, at least of those, who having not much light to judge of things under debate (especially considering their way of handling in their disputing age) may have yet much heat, and love, towards the wayes of Gospel obedience, from the intanglements of controversies about Church affairs, and to engage them into a serious, humble performance of those duties, which are by the expresse command of Jesus Christ incumbent on them in what way of order they walk are these leaves designed. I shall onely adde, that tho the ensuing Rules, or directions, may be observed, and the Duties prescribed

To the Reader.

scribed, performed, with much beauty, and many advantages by those who are engaged in some reformed Church society, yet they are (if not all of them, yet) for the most part such, as are to be the constant practise of all Christians in their daily conversation, though they are not perswaded, of the necessity of any such Reformation, as is pleaded for, and herein I am fully resolved, that the practice of any one duty here mentioned, by any one soul before neglected, shall be an abundant recompence for the publishing my name with these papers, savournig so little of those

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those ornaments of Art or
Learning, which in things
that come to publick view, men
desire to hold out.

Errata.

P. 25. l. 4. r. reviled. 28. l. 10. r. one. 34. l. 10.
r. the Saints. 37. li. 18. r. scandall, li. 20.
r. haist. 118. l. 34. r. no more. 64

Rules



*Rules of walking in fellowship,
with reference to the Pastor
or Minister that watcheth
for our Souls.*

RULE. I.



He word and all
ordinances dis-
pensed in the ad-
ministration to
him committed,
by vertue
of Ministerial Authority,
are to be diligently attended
and submitted unto, with
ready obedience in the Lord.

1 Cor. 4. 1. Let a man so
account of us, as of the Mini-
sters of Christ, and stewards of
the mysteries of God.

B

2 Cor.

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2 Cor. 5. 18. 20. God hath committed unto us the Ministry of Reconciliation; now then we are Embassadors for Christ, as though God did beseech you by us, 2 Cor. 4. 7. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; See 2 Cor. 6. 1.

Gal. 4. 14. You received me as an Angel of God, even as Jesus Christ.

2 Thess. 3. 14. and if any man obey not our Words, note that man, and have no company with him.

Heb. 13. 7. Remember them that have the rule over you, who have spoken to you the Word of God. Vers. 13. Obey them that have the rule over you, and submit your selves, for they watch for your Souls, as they that must give an account, that they may

do

in Fellowship. 3

do it with Joy, and not with
Grief, for that is unprofitable
for you.

EXPLICATION I.

THere is a two-fold power
for the dispensing of the
Word, 1. δύναμις, or ability
2. ἐξουσία or authority: the first
with the attending qualificati-
ons mentioned and recounted
1 Tim. 3. 2,3,4,5,6,7. Tit. 1.
6,7,8. and many other places,
is required to be previously in
those, as bestowed on them,
who are to be called to office
of Ministration, and may be in
several degrees and measures
in such as are never set apart
thereunto, who thereby are
warranted to declare the Go-
spel, when called by the pro-
vidence of God thereunto.
Rom. 10. 14, 15. For the work

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of Preaching unto the conversion of Souls, being a moral Duty, comprized under that general precept of doing good unto all, the appointment of some to the performance of that work by the way of office, doth not inclose it.

The Second, or Authority proper to them who orderly are set apart thereunto, ariseth from,

1. Christs institution of the office, *Eph. 4. 11.*

2. Gods providential designation of the persons *Mat. 9. 38.*

3. The Churches call, Election, appointment, acceptation, submission. *Gal. 4. 14. Acts 14. 23. 1 Thes. 5. 13, 13. Acts 6. 3. 2 Cor. 8. 5.* which do not give them dominion over the faith of believers; *2 Cor. 1. 24.* nor make them Lords over Gods heritage,

heritage, 1 Pet. 5. 3. but intrust
them with a stewardly power
in the house of God, 1 Cor. 4.
12. that is, the peculiar flock
over which, in particular, they
are made overseers; Acts 20.
28. of whom the word is to
be received,

1. As the truth of God, as
also from all others speaking
according to Gospel-order in
his name.

2. As the truth held out with
ministerial authority to them
in particular, according to the
institution of Christ, want of
a due Consideration of these
things, lies, at the bottom of
all that negligence, carelesness,
sloth, and wantonness in hea-
ring, which have possessed
many professors in these days.
There is nothing but a respect
to the truth, and Authority
of God in the Administration

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of the word, that will establish the Minds of Men, in a sober and profitable attending unto it. Neither are men weary of *hearing* untill they are weary of practising.

Motives to the observance of this rule, are ;

1. The name wherein they speak and administer, *2 Cor. 5. 20.* 2. The work which they do, *1 Cor. 3. 9. 2 Cor. 6. 1. 1 Tim. 4. 16.*

3. The return that they make. *Heb. 13, 17.*

4. The Regard that the Lord hath of them in his employment, *Math. 10. 40, 41, 42. Luke 10. 16.*

5. The account that hearers must make of the word dispensed by them. *2 Chro. 36. 15, 16. Prov. 1, 22, 23, 24, 25, 26, 27, 28, 29. Psal. 138. 2. Luke 10. 16. Mark 4. 24. Heb. 2. 1, 2, 3. Heb. 4. 2.*

RULE

R U L E. II

HIS conversation is to be observed, and diligently followed, so far as he walks in the steps of *Jesus Christ*.

I Cor. 4. 16. *I beseech you be followers of me, ch. 11. 1. Be ye followers of me, even as I also am of Christ.*

Heb. 13. 7. *Remember them who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.*

2 Thes. 3. 7. *For your selves know how you ought to follow us, for we behaved not our selves disorderly among you.*

Phil. 3. 17. *Brethren be followers together of me, and mark them which walk so as you have us for an example.*

I Tim. 4. 12. *Be thou an example*

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*ample of the believers in word,
in conversation, in charity,
in spirit, in faith, in purity.*

*1 Pet. 5. 3. Be ensamples to
the flock.*

EXPLICAT. II.

THat an exemplar conversation was ever required in the dispensers of holy things both under the old Testament and new, is apparent: the glorious vestments of the old ministering Priests, the soundness and integrity of their person, without maim, imperfection or blemish, *Urim* and *Thummim*, with many other ornaments, though primitively typical of Jesus Christ, yet did not obscurely set out the purity and holiness required in the administrators themselves, *Zeck. 3. 4.* In the new, The shining

shining of their light in all good works, *Matth.* 5. 16. is eminently exacted: and this not only, that no offence be taken at the ways of God, and his worship by them administered, as hath fallen out in the old Testament, *Sam.* 2. 17. and in the new, *Phil.* 3. 18, 19. but also that those who are without may be convinced, *1 Tim.* 3. 7. and the Churches directed in the practise of all the will and mind of God by them revealed; as in the places cited. A Pastors life should be vocal: Sermons must be practised, as well as preached; Though *Noahs* Work-men built the Ark, yet themselves were drowned; God will not accept of the tongue, where the Devil hath the Soul. Jesus did do and teach, *Acts* 1. 1. If a man teach uprightly, and

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walk crookedly, more will fall down in the night of his Life, then he built in the day of his Doctrine.

Now as to the compleating of the exemplary life of a Minister, it is required, that the principle of it be that of the life of Christ in him, *Gal. 2. 20.* that when he hath taught others, he be *not himself a cast-away*, *2 Cor. 9. 27.* with which he hath a spiritual *understanding*, and light given him into the counsel of God, which he is to communicate, *1 Joh. 5. 20. 1 Cor. 2. 12, 16. 2 Cor. 4. 6, 7.* and that the course of it be singular, *Math. 5. 46. Luk. 6. 32.* whereunto so many eminent qualifications of the person, and duties of conversation are required, *1 Tim. 2, 3, 4, 5, 6, &c. Titus 1, 6, 7, 8, 9,* and his aim to be *exemplar*
to

to the glory of God, 1. *Tim.* 4. 12. so is their general course, and the end of their faith to be eyed.

Heb. 13. 7. And their infirmities, whilst really such, and appearing thro the manifold temptations whereunto they are in these days exposed; or imposed on them through the zeal of their adversaries, that contend against them, to be covered with love; *Gal.* 4. 12 1, 3. & this men will do, when they conscientiously consider, that even the lives of their teachers are an ordinance of God, for their relief under temptations, and provocation unto holiness, zeal, meekness, and self-denial.

R U L E. III.

Payer and supplications are continually to be made
on

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on his behalf, for assistance and success in the Work committed to him.

Ephes. 6. 18, 19. *Pray always with all prayer and supplication in the spirit, for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an Ambassador.* 2 Thess. 3. 1, 2. *Brethren pray for us, that the word of the Lord may run and be glorified, and that we may be delivered from the hands of unreasonable and wicked men.* 1 Thess. 5. 25. Col. 4. 3. *Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ,* Heb. 13. 18.

Act. 12. 5. *Prayer was made without ceasing of the Church unto God for him,* Heb. 13. 7.

EX-

EXPLICAT. III.

THe greatness of the work; for which who is sufficient? 2 *Cor.* 2. 16. The strength of the opposition, which lies against it, 1 *Cor.* 16. 9. *Revel.* 12. 12. 1 *Tim.* 4. 3, 4, 5. the concernment of mens souls therein, *Acts* 20. 26, 27, 28. *Heb.* 13. 7. 1 *Tim.* 4. 16. The conviction which is to be brought upon the world thereby, *Ezek.* 2. 5. 1 *Cor.* 1. 23. 2 *Cor.* 3. 15, 16. Its aim and tendency, to the glory of God in Christ, call aloud for the most effectual daily concurrence of the Saints in their supplications for their supportment. That these are to be for assistance, encouragement, abilities, success, deliverance, and protection is proved in the Rule.

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Rule. As their Temptations are multiplyed, so ought prayers in their behalf. They have many curses of men against them, *Jere. 15. 10.* it is hoped, that God hears some Prayers for them: when many are not ashamed to revile them in publick, some ought to be ashamed, not to remember them in private.

Motives.

1. The word will doubtless be effectual, when ability for its administration is a return of Prayers, *Act. 10. 30, 31.*

2. The Ministers failing is the peoples punishment, *Acts 8. 11. Isa. 30. 20.*

3. His prayers are continually for the Church. *Isa. 62. 7. 8. Rom. 1. 9. &c.*

4. That for which he stands in so much need of prayers is the Saints good, and not peculiarly

liarily his own. Help him who carries the burthen, *1 Tim. 3. 8. Phil. 2. 17. Col. 1. 24.*

RULE. IV.

Reverential estimation of him with submission unto him for his works sake.

1 Cor. 4. 1. Let a man so account of us as of the Ministers of Christ, and Stewards of the misteries of God.

1 Thes. 5. 12. And we beseech you Brethren to know them which labour among you, and are over you in the Lord, and admonish you, vers. 13. And to esteem them very highly in love for their works sake.

1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine.

1 Pet. 5.

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1 Pet. 5. 5. *Submit your selves to the Elders.*

Heb. 13. 17. *Obey them that have the rule over you, and submit your selves.*

EXPLICAT. IV.

THE respect and estimai-
on here required, is civil,
the motive sacred whence the
honour of the Minister is the
grace of the Church, and the
regard to him a Gospel-duty
acceptable to God in Christ :
1 Tim. 5. 17. honor & reverence
is due only to eminency in
some kind or other; This is gi-
ven to pastors, by their imploi-
ment; proved by their Titles,
they are called *Angels*, Revel. 1.
26. Heb. 12. 22. *Bishops* or over-
seers, Ezek. 3. 17. *Acts* 20. 28.
2 Cor. 5. 20. *Stewards*. 1 Cor.
4. 1. *Titus* 1. 7. *Men of God*.
1 Sam. 2.

I *Sam.* 2. 27. I *Tim.* 6. 11. *Ru-*
lers, Heb. 13. 7. 17. *Lights, Mat.*
5. 14. Salt, Matth. 5. 13. *Fa-*
thers, I Cor. 4. 15. And by ma-
ny more such like terms are
they described; if under these
notions they honour God as
they ought, God will also ho-
nor them as he hath promised:
And his people are in consci-
ence to esteem them highly for
their works sake; but if any of
them be fallen Angels, thrown-
down Stars, negligent Bishops,
treacherous ambassadors, lord-
ly-revelling-Stewards, tyran-
nical or foolish Rulers, blind
Guides, unsavory Salt, insati-
ate Dogs, the Lord and his peo-
ple shall abhor them, and cut
them off in a month. *Zec.* 11. 8.

R U L E. V.

MAintenance for them
and their Families, by
the

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the administration of earthly things, sutable to the state and condition of the Churches is required from their Pastors.

1 Tim. 5. 17, 18. Let the Elders who rule well be accounted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, thou shalt not muzzle the oxe that treadeth out the corn, for the labourer is worthy of his reward.

Gal. 6. 6. Let him that is taught in the word, communicate to him that teacheth in all good things. ver. 7. Be not deceived, God is not mocked, for what a man soweth, that shall he reap.

1 Cor. 9. 7. Who goeth a warfare at any time at his own charges? Who planted a Vineyard, and eateth not of the fruit there-

thereof? Who feedeth a flock,
and eateth not of the Milk of
the flock? verse 9. It is writ-
ten in the Law of Moses, Thou
shalt not muzzle the mouth of
the Oxe that treadeth out the
corne; doth God take care for
Oxen? verse 10. Or saith he
it altogether for our sakes? for
our sakes no doubt, this is writ-
ten, that he that ploweth should
plow in hope, and he which
thresheth in hope, should be made
partaker of his hope, verse 11.
If we have sown unto you spi-
ritual things, it is a great
thing, if we shall reap your
carnal things? verse 13. Do
not you know, that they which
minister about holy things, live
of the things of the Temple, and
they that wait at the Altar, are
partakers with the Altar, vers.
14. Even so hath the Lord ap-
pointed, that they which preach
the

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the Gospel should live of the Gospel, Matth. 10. 9. 10. Provide neither gold, nor silver, nor brass in your purses; Nor scrip for your journey, neither two coats, neither shooes, nor yet staves: for the Workman is worthy of his meat.

Add to these and the like places, the Analogie of the Primitive allowance in the Church of the Jews.

EXPLIC. V.

IT is a promise to the Church under the Gospel, that Kings should be her nursing Fathers, and Queens her nursing Mothers, *Isa. 49. 23.* To such it belongs principally to provide food and protection for those committed to them; the fruit of this promise the Churches in many ages have enjoyed:

ed: Laws by supream and king-ly Power have been enacted; giving portions and granting priviledges to Churches and their Pastors. It is so in many places, in the days wherein we live; on this ground where equitable and righteous Laws have allowed a supportment in earthly things, to the Pastors of Churches, arising from such as may receive spiritual benefit by there labor in the Gospel; it is thankfully to be accepted and embraced, as an issue of Gods providence for the good of his. Besides, our Saviour warranteth his Disciples to take and eat of their things, by their consent, to whomsoever the word is preached, *Luk. 10. 8.* But it is not always thus; these things may sometimes fail; wherefore the continual care, and frequently the burden

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den, or rather labour of love in providing for the Pastors, lies, as in the rule, upon the Churches themselves, which they are to do in such a manner as is futable to the condition wherein they are, and the increase given them of God. This the whole in general, and each Member in particular is obliged unto; for which they have as Motives.

1. Gods appointment, as in the Texts cited.

2. The necessity of it; how shall he go on warfare, if he be troubled about the necessities of this life: they are to give themselves wholly to the work of the Ministry, 1 *Tim.*

4. 15.

Other works had need to be done for them.

3. The equity of the duty; our Saviour and the Apostles plead

plead it out from grounds of equity and justice, and all kind of laws and rules of Righteousness, among all sorts of men, *Matth. 10. 10. 1 Cor. 9. 10.* Allowing proportionable restitution in the way of recompence to it with the wages of the Labourer, which to detain is a crying sin. *Jam. 5. 4. 5.* The wretched endeavors of men of corrupt minds, to rob and spoil them of all, that by the providence of God, on any other account, they are righteously possessed of.

RULE. VI.

ADhering to him, and abiding by him in all trials and persecutions for the word.

2 Tim. 4. 16. *At my first answer no man stood with me, but all men forsook me, I pray God*

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God that it may not be laid to their charge.

2 Tim. 1. 16. The Lord shew mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaines. V. 17. But when he was in Rome, he sought me out very diligently, and found me. V. 18. The Lord grant unto him, that he may find mercy in that day; and in how many things he ministred to me at Ephesus, thou knowest very well.

EXPLIC. VI.

A Common cause should be carried on by common assistance; that which concerneth all should be supported by all; when persecution ariseth for the words sake, generally it begins with the leaders; 1 Pet. 4. 17, 18. the common

mon way to scatter the Sheep,
is by smiting the Shepherds.
Zec. 13. 7. 8. It is for the Churches sake he is revealed and persecuted, *2 Tim. 2. 10. Col. 1. 24.* And therefore it is the Churches Duty to share with him, and help to bear his burthen. All the fault in scattering Congregations, hath not been in Ministers: The People stood not by them in their trial; the Lord lay it not to their Charge. The Captain is betrayed, and forced to mean Conditions with his Enemy, who going on, with Assurance of being followed by his Soldiers, looking back in the entrance of Danger, he finds them all run away; in *England* usually, no sooner had Persecution laid hold of a Minister, but the People willingly received another: perhaps a Wolf instead of a Shepherd; Should a Wife for-
C lake

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sake her Husband because he
 is come in trouble for her
 sake? When a known Duty
 in such a relation is incumbent
 upon a Man, is the crime of a
 backslider in spiritual things
 less? Whilst a Pastor lives, if
 he suffer for the truth, the
 Church cannot desert him, nor
 cease the performance of all
 required Duties, without hor-
 rid contempt of the Ordinan-
 ces of Jesus Christ. This is a
 Burden that is commonly laid
 on the Shoulders of Ministers,
 that for no cause whatsoever
 they must remove from their
 Charge, when those that lay
 it on will oftentimes freely
 leave them and their Mini-
 stry without any Cause at
 all.

RULE

RULE VII.

GAthering together in the Assembly upon his Appointment, with theirs, joynded with him.

Acts 14. 27. When they were come, and had gathered the Church together.

These are some of the Heads wherein the Churches Duty consisteth towards him or them that are set over it in the Lord; by all means giving them encouragement to the work, saying also unto them, *Take heed to the Ministry you have received, that you fulfill it in the Lord, Col. 4. 17.* For what concerneth other Officers, may easily be deduced hence by Analogy and Proportion.

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Rules to be observed by those who walk in Fellowship, and considered to stir up their Remembrance in things of mutual Duty one towards another, which consisteth in,

RULE I.

Affectionate sincere love in all things without dissimulation towards another, like that which Christ bare to his Church.

Joh. 15. 12. This is my Commandment, that ye love one another, as I have loved you.

Jo. 13. 34. A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. V. 35. By this shall all men know that you are my Disciples, if ye have love one to another.

Rom. 13. 8. Owe nothing to any

who any man, but to love one another ;
con- he that loveth another fulfilleth
em- the Law.

tual Eph. 5. 2. Walk in Love, as
her, Christ also hath loved us.

1 Thes. 3. 12. The Lord make +
you to increase and abound in
Love one towards another,

e in 1 Thes. 4. 9. Your selves are
iffi- taught of God to love one ano-
like ther.

his Pet. 1. 22. Seeing ye have pu-
om- rified your Souls in obeying the
no. Truth through the Spirit, unto un-
feigned Love of the Brethren, see
that ye love one another, with a
pure Heart fervently.

nd- 1 Jo. 4. 21. And this comman-
love dement we have from him, that
you, he who loveth God, do love his
V. Brother also.

rom Rom. 12. 10. Be kindly affecti-
ye onated one to another in brotherly
Love.

EXPLIC. I.

LOve is the Fountain of all Duties, towards God and Man. *Matth.* 22. 3, 7. the substance of all Rules that concern the Saints; the bond of Communion; the fulfilling of the Law; *Rom.* 13. 8, 9, 10. the advancement of the honour of the Lord Jesus, and the glory of the Gospel. The Primitive Christians had a proverbial Speech, received, as they said, from Christ; never rejoyce but when thou see'st thy Brother in love; and it was common among the Heathens concerning them; see how they love one another, from their readiness for the accomplishment of that royal precept of laying down their Lives for the Brethren; its the fountain, rule, scope, aim, and fruit of Gospel-Communion: and of no one thing of present performance, is the Doctrine of the

the Lord Jesus more eximious,
and eminent above all other
directions than in this, of mutu-
al, intense, affectionate Love
amongst his followers, for which
he giveth them innumerable pre-
cepts, exhortations, and mo-
tives, but above all, his own hea-
venly example: to treat of love
in its Causes, Nature, Subject,
Fruits, Effects, Tendency, Emi-
nency, and Exaltation, or, but
to repeat the places of Scripture
wherein these things are menti-
oned, would not suit with our
present Intention; only it may
be plainly affirmed, that if there
were no cause besides, of Refor-
mation and walking in Fellow-
ship, but this one, that thereby
the power and practice of this
grace, shamefully to the disho-
nour of Christ and his Gospel
lost amongst those who call
themselves Christians might be

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recovered, it were abundantly enough to give Encouragement for the undertaking of it, notwithstanding any Oppositions; now this love is a spiritual grace, wrought by the Holy Ghost, *Gal. 5. 22.* in the hearts of believers, *1 Pet. 1. 22.* whereby their Souls are carried out:

1 Thess. 2, 8. to seek the good of the children of God, as such, *Phi. 5. Eph. 1. 15. Heb. 13. 11.* uniting the heart unto the object so beloved, attended with joy, delight and complacency in their good: The motives unto love, and the grounds of its inforcement from

1. The command of God, and nature of the whole law, whereof Love is the accomplishment, *Lev. 19. 34. Mat. 19. 19. Rom. 13. 9, 10.*

2. The eternal peculiar, distinguishing, fruitful love of God toward Believers, and the end aimed

aimed at therein by him; *Eze.*
16. 8. *Deut.* 1. 8. *Ch.* 33. 3. *Zeph.*

3. 17. *Rom.* 5. 8. *Ephes.* 1. 4.

3. The intense, inexpressible
love of Jesus Christ, in his whole
humiliation and laying down
his life for us, expressly proposed
as an example unto us, *Cant* 3.

10. *Joh* 15. 13. *Ephes.* 5. 2.

4. The eminent renewal of the
old command of love, with such
new Inforcements that it is called
a new Commandment, and pe-
culiarly the Law of Christ; *Joh.*

13. 34. 15. 12. 1. *Thes.* 4. 9. 2.

Joh. 5.

5. The state & condition of the
persons between whom this duty
is naturally to be exercised, as

1. Children of one Father,
Mat 23. 8.

2. Members of one Body,
1. Cor. 12. 12, 13.

3. Partakers of the same
hope, *Ephes.* 4. 4.

C 5 4. Objects

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4. Objects of the same hate of the World, *1 John 3. 13.*

6. The Eminency of this Grace.

1. In its self, and divine nature, *Col. 2. 2. 1 Joh. 47. 1 Cor. 13.*

2. In its usefulness, *Prov. 10. 12. ch. 15. 17. Gal. 5. 13. Heb. 13. 1.*

3. In its acceptance with self-pleasing, *Ephes. 1. 15. Psal. 5. 1 Cor. 13.*

7. The impossibility of performing any other duty without it. *Gal. 5. 6. 1 Thes. 1. 3. 1 Joh. 4. 20.*

8. The great sin of want of love, with all its aggravations; *Mat. 24. 12. 1 John 3. 14. 15.* and the like, are so many, and of such various consideration as not now to be insisted on.

Love, which is the bond of Communion, maketh out it self, and is peculiarly exercised in these things following.

RULE

RULE II.

Continual Prayer for the prosperous state of the Church, in Gods protection towards it.

Psal. 122. 6. Pray for the peace of Jerusalem, they shall prosper that love thee.

Phil. 1. 4. Always in every Prayer of mine for you all, making request with Joy, ver. 5. for your Fellowship in the Gospel from the first day until now.

Rom. 1. 9. Without ceasing I make mention of you all in my Prayer.

Acts 12. 5. Peter was kept in Prison, but Prayer was made without ceasing of the Church unto God for him.

Isa. 62. 6. Ye that make mention of the Lord keep not Silence: verse 7. And give him

no

no rest till he establish, and till he make Jerusalem a praise in the Earth.

Ephes. 6. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints.

Col. 4. 12. Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that you may stand perfect and compleat in all the will of God.

EXPLIC. II.

PRayer, as it is the great engine whereby to prevail with the Almighty, *Isai. 45. 11.* so it is the sure refuge of the Saints at all times, both in their own behalf, *Psal. 61. 2.* and also of others, *Acts 12. 4.* It is a benefit which the poorest believer

ver may bestow, and the greatest Potentate hath no Power to refuse; this is the beaten Way of the Souls Communion with God, for which the Saints have many gracious promises of Assistance, *Zech. 12. 10. Rom. 8. 26.* Innumerable Precepts for performance, *Math. 7. 7. 1 Thes. 5. 17. 1 Tim. 2. 8.* with Encouragements thereunto, *Ja. 1. 5. Luke 11. 9.* with precious promises of acceptance, *Matth. 21. 22. Jo. 16. 24. Psal. 51. 15.* By all which, and divers other Ways, the Lord hath abundantly testified his Delight in this Sacrifice of his People; Now as the Saints are bound to pray for all men, of what sort soever, *1 Tim. 2. 1, 2.* unless they are such as sin unto Death. *1 Jo. 5. 16.* yea for their Persecuters, *Mat. 5. 44.* and them that hold them
in

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in bondage, *Jer.* 29. 7. so most especially for all Saints, 1 *Phil.* 1. 4. and peculiarly for those with whom they are in fellowship, *Col.* 4. 12. The Lord having promised, that upon every dwelling place, and all the assemblies of *Mount Sion*, that there shall be a cloud of smoke by day, and a shining of a flaming fire by night, *Isa.* 4. 5. it is every ones duty to pray for its accomplishment; he is not worthy of the priviledges of the Church, who continues not in Prayer, for a defence upon that glory: Prayer then for the Good, Prosperity, Flourishing, Peace, Increase, Edification, and Protection of the Church, is a duty every day required of all the Members thereof.

1. Estimation of the Ordinances.

2. Concernment of Gods glory.

3. The

3. The Honour of Jesus Christ.

4. Our own benefit and spiritual interest.

With the expressness of the Command, are sufficient Motives hereunto.

RULE III.

EArnest striving and contending in all lawful ways, by doing and suffering for the purity of the Ordinances, honour, liberty, and priviledges of the Congregation, being joyntly assistant against Opposers and common Adversaries.

Jude 3. And exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints.

Heb. 12. 3. For consider him that endureth such Contradictions of Sinners against himself, lest ye

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ye be wearied, and faint in your Minds. V. 4. ye have not resisted unto Blood, striving against Sin.

I. Jo. 3. 16. Hereby perceive we the love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren.

Gal. 5. 1. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not intangled again with the Yoke of Bondage.

V. 13. For Brethren, ye have been called unto Liberty.

I. Cor. 7. 23. Ye are bought with a Price, be ye not the Servants of Men.

Cant. 6. 4. Thou art beautiful O my Love, terrible as an Army with Banners.

I Pet. 3. 15. Be ready always to give an Answer to every man that asketh you a Reason of the hope

hope that is in you, with Meekness and Fear.

EXPLIC. III.

THe former Rule concerned our dealing with God, in the behalf of the Church; This our dealing with men; to the right performance hereof many things are required; as

I. Diligent labouring in the Word, with fervent Prayer, to acquaint our selves with the Mind and Will of God, concerning the way of Worship which we profess, and the rules of walking, which we desire to practise, that so we may be able to give an account to humble enquirers, and stop the mouths of stubborn opposers; according to our knowledge, such will be our valuation of the Ordinances we enjoy:

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a man will not contend unless he knows his Title.

2. An estimation of all the aspersions cast on, and injuries done to the Church to be Christs, and also our own; Christ wounded through the sides of his Servants, and his ways; and if we are of his, though the Blow light not immediately on us, we are not without pain: all such Reproaches and rebukes fall on us.

3. Just Vindication of the Church against Calumnies and false Imputations; who can endure to hear his Parents in the Flesh falsely traduced? And shall we be senseless of her Reproaches who bears us unto Christ?

4. Joynt Refusal of Subjection, with all Gospel-opposition to any Persons or Things; who contrary to, or besides the

the Word, under what name soever, do labour for power over the Church, to the abridging of it, of any of those liberties and priviledges, which it claimeth as part of the purchase of Christ; to them that would enthrall us, we are not to give place, no not for an hour.

RULE IV.

SEduious care and endeavouring for the preservation of **Unity**, both in particular and in general.

Phil. 2. 1. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any Bowels and Mercies; ver. 2. Fulfill ye my Joy, that ye be like minded, having the same love, being of one accord, of one mind. v. 3. Let nothing be done through strife or vainglory, but in lowliness of mind, let*

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let each esteem others better than themselves.

Ephes. 4. 3. Indeavouring to keep the Unity of the Spirit in the bond of Peace. vers. 4. There is one Body and one Spirit, &c.

I. Cor. 1. 10. Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind and in the same judgement.

2 Cor. 13. 11. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Rom. 14. 19. Let us therefore follow after the things which make for peace, and things where-with one may edifie another;

Rom. 15. 5. Now the God of patience and consolation grant you to be like-minded one towards another, &c.

I Cor. 6. 5. is It so, that there is not a wise man amongst you, no. not one that shall be able to judge between his brethren, but brother goeth to law with brother; Now therefore there is utterly a fault among you.

Acts 4. 32. And the multitude of them that believed, were of one Heart and one Soul.

EXPLIC. IV.

UNion is the main aim and most proper fruit of love, neither is their any thing, or duty of the Saints in the Gospel, pressed with more earnestness, and vehemency of exhortation, then this. Now *Unity* is three-fold, first, purely spiritual, by the participation of the same Spirit of Grace; communication in the same Christ, one head to all. This we have with all the Saints in the World, in what condition

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condition soever they be; yea, with those that are departed, sitting down in the Kingdom of Heaven, with *Abraham, Isaac* and *Jacob*. Secondly, Ecclesiastical or Church-communion; in the participation of Ordinances, according to the order of the Gospel: This is a fruit and branch of the former; opposed to Schism, Divisions, Rents, evil surmisings, self-practises, causeless differences in Judgment in spiritual things concerning the Kingdom of Christ, with whatsoever else goeth off from closeness of affection, oneness of mind, consent in judgment to the form of wholesome words, conformity of practice to the Rule; and this is that which in the Churches, & among them, is so earnestly pressed, commanded, desired, as the glory of Christ, the honor of the Gospel, the

the joy and crown of the Saints. Thirdly, civil **Unity**, or an agreement in things of this Life, not contending with them, nor about them, every one seeking the welfare of each other. Striving is unseemly for Brethren; why should they contend about the World who shall joyntly judge the World?

Motives to the preservation of both these, are

1. The remarkable earnestness of Christ and his Apostles in their Prayers for, and precepts of this Duty.

2. The certain Dishonour to the Lord Jesus, all to the Gospel, ruine to the Churches, shame and sorrow to the Saints, that the neglect of it is accompanied withal, *Gal. 5. 15.*

3. The gracious Issues, and sweet heavenly Consolation, which attendeth a right observance of them.

4. The

4. The many fearful aggravations wherewith the sin of renting the Body of Christ, is attended.

5. The sad contempt and profanation of ordinances, which want of this hath brought upon many Churches; for a right performance of this Duty, we must,

1. Labour by Prayer and Faith, to have our Hearts and Spirits thoroughly seasoned with that affectionate love, which our first Rule requireth,

2. Carefully observe in our selves or others, the first beginnings of strife, which are as the letting out of Waters, and if not prevented will make a breach like the Sea.

3. Sedulously apply our selves to the removal of the first appearance of divisions; and in case of not prevailing, to consult the Church.

4. Day-

4. Daily to strike at the root of all dissention, by labouring for **Universal Conformity** to Jesus Christ.

R U L E V.

Separation and Sequestration from the world and men of the world, with all ways of false worship, until we be apparently a People dwelling alone, not reckoned among the Nations.

Num. 23. 9. *Loe the People shall dwell alone, and shall not be reckoned among the Nations.*

Joh. 15. 19. *Ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.*

2 Cor. 6. 14. *Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communication hath light with dark-*

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darkness? ver. 15. And what Gil
concord hath Christ with Belial ave
or what part hath he that believ
veth with an Infidel, and what my
agreement hath the Temple ker.
God with Idols, for ye are the tak
Temple of the living God? v. 1
Wherefore come out from among fenc
them, saith the Lord, and touch per
not the unclean thing, and I will Kno
receive you: ver. 19. and will be
a Father unto you, and you shall be
my Sons and Daughters, saith the S
Lord Almighty.

Eph. 5. 8. Walk as Children of light. v. 11. And have no fellowship with the unfruitful Works of Darkness.

2 Tim. 3. 5. Having a form of Godliness, but denying the power thereof; from such turn away.

Hosea 4. 15. Though thou Israel play the Harlot, yet let me Judah offend, and come not ye nor

where Gilgal, neither go ye up to Beth-elialaven.

Revel. 18. 4. Come out of her my People, that ye be not Partakers of her Sins, and that ye partake not of her Plagues.

Prov. 14. 7. Go from the presence of a foolish man when thou perceivest not in him the lips of Knowledge.

EXPL. V.

Separation generally hears ill in the World, and yet there is a Separation futable to the mind of God: he that will not separate from the World, and false-worship, is a Separate from Christ.

Now the Separation here commanded from any Persons, is not in respect of natural Affections, nor spiritual care of the good of their Souls, *Rom. 9. 3.* nor yet in respect of Duties of

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Relation, *1 Cor.* 7. 13. nor yet in
 offices of love and civil con-
 verse, *1 Cor.* 5. 10. *1 Thes.* 4. 12.
 much less in not seeking their
 good and prosperity, *1 Tim.*
 2. 11. or not communicating
 good things unto them *Gal.* 6.
 10. or living profitably and
 peaceably with them, *Rom.* 12.
 18. but in 1. manner of walk-
 ing and conversation, *Rom.* 12.
 2. *Ephes.* 4. 17, 18, 19.
 2. Delightful converse and fami-
 liarity where enmity and op-
 position appears, *Ephes.* 5.
 3, 4, 6, 7, 8, 10, 11, 3. In
 way of Worship, and Ordina-
 nances of Fellowship, *Rev.* 18.
 4. Not running out into the
 same compass of excess and
 riot, with them, in any thing
 for these 3. and the like com-
 mands and discoveries of the
 will of God, are most express: as
 in the places annexed to the rule

neces

yet necessity abundantly urgent; spiritual profit and edification, no less requiring it. Causeless separation from established Churches, walking according to the order of the Gospel, (though perhaps failing in the practise of some things of small concernment) is no small sin: but separation from the sinful practises, and disorderly walkings, and false unwarranted ways of worship in any, is to fulfill the precept of not partaking in other mens sins; to delight in the company fellowship, society and converse of unsavory disorderly Persons, proclaimes a spirit not endeared to Christ.

Let motives hereunto be,

1. Gods command.

2. Our own preservation from sin, and protection from punishment, that with others we be not infected and plagued.

D 3 3. Christ

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3. Christ's delight in the Purity of his Ordinances.

4. His distinguishing love to his Saints; provided, that in the practise of this Rule, abundance of Meekness, Patience, Gentleness, Wisdom, and Tenderneſſe be exerciſed: let no offence be given juſtly to any.

RULE VI.

Frequent ſpiritual Communion, for Edification according to Gifts received.

Mal. 3. 16. *Then they that feared the Lord, ſpoke often one to another, and the Lord hearkened and heard it, and a Book of remembrance was written before him, for them that feared the Lord and thought upon his Name.*

Job 2. 11. *Now when Job's three Friends heard of all this Evil that was come upon him, they came every one from his own place,*

for they that had made an appointment together, to come to mourn with him, and to comfort him.

Ephes. 4. 39. Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of edifying, that it may administer grace to the Hearers.

Col. 4. 6. Let your Speech be always with Grace, seasoned with Salt, that you may know how to answer every Man.

Eph. 5. 4. Neither filthiness nor foolish talking, nor jesting, which are not convenient, but rather giving of Thanks.

I Thes. 5. 11. Wherefore comfort your selves together, and edifie one another, as also ye do.

Heb. 3. 12. Exhort one another daily, whilst it is called to day, lest any of you be hardened through the deceitfulness of Sin.

Jude 20. Building up your selves in your most holy Faith,

D 4. pray-

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praying in the Holy Ghost.

Heb. 10. 24. 25. Let us consider one another, to provoke unto love and good works: Not forsaking the assembling of our selves together, as the manner of some; but exhorting one another, and so much the more, as you see the day approaching.

Acts. 18. 13. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

1. Cor. 12. 9. For the manifestation of the Spirit is given to every man to profit withall.

EXPLIC. VI.

THat men not solemnly called and set apart to the office of publick teaching, may yet be endued with useful gifts for edification, was before declared; the not using of such gifts, in an

an orderly way, according to the rule and custom of the Churches, is to napkin up the talent given to trade and profit withall; that every man ought to labour, that he may walk and dwell in Knowledge, in his family, none doubts; that we should also labour to do so in the Church or Family of God, is no less apparent.

This the Scriptures annexed to the rule, declare, which in an especial manner hold out prayer, exhortation, instruction from the Word, and consolation; now the performance of this duty of mutual edification, is incumbent on the Saints.

1. Ordinarily, *Ephes. 4. 29. chap. 5. 3. 5. Heb. 3. 13.* believers in their ordinary daily converse, ought to be continually making mention of the Lord; with favourable discourses tending to

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Edification, and not waste their Opportunities, with foolish, light, frothy Speeches that are not convenient.

2. Occasionally, *Luke* 24. 14. *Mal.* 3. 1. 6. If any thing of weight and concernment to the Church be brought forth by Providence, a spiritual Improvement of it, by a due consideration amongst Believers, is required.

3. By assembling of more together by appointment, for prayer and instruction from the Word, *Act.* 18. 23. *Act.* 12. 12. *Job* 2. 11. *Ephes.* 5. 19. *James* 5. 16. *Jude* 20. 1 *Thes.* 15. 14. This being a special Ordinance and Appointment of God, for the increasing of Knowledge, Love, Charity, Experience, and the improving of Gifts received; every one contributing to the building of the Tabernacle; let then

then all vain Communication
be far away: The time is short,
and the days are evil; let it suf-
fice us, that we have neglected
so many precious Opportunities,
of growing in the knowledge of
our Lord Jesus Christ, and do-
ing Good to one another: let
the Remainder of our few and
evil days be spent in living to
him who died for us; be not
conformed to this World, nor
the Men thereof.

RULE VII.

Mutually to bear with each
others Infirmities, Weak-
ness, Tenderneſs, Failings, in
Meekneſs, Patience, Pity, and
with aſſiſtance.

Eph. 4. 32. *Be ye kind one to
another, tender-hearted, forgi-
ving one another, even as God, for
Chriſt's ſake, hath forgiven you.*

Mat. 18. 21. *Then came Peter to
him.*

him, and said how oft shall my brother sin against me, and I forgive him. ver. 22. Jesus said unto him, I say not unto thee, seven times, but until seventy times seven.

Mark 11. 25. And when you stand praying, forgive, if you have ought against any, that your Father which is also in Heaven may forgive you your trespasses. v. 26. And if you do not forgive, neither will your Father which is in Heaven, forgive you your trespasses.

Rom. 14. 13. Let us not therefore judge one another any more but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way; see ver. 3. 4.

Rom. 15. 1. We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves ver. 2. let every one please his neighbour for the good of edification.

1 Cor. 13. 4. Charity suffereth long, and is kind; Charity envieth not, Charity is not rash, it is not puffed up. ver. 5. Doth not behave it self unseemly, is not easily provoked, thinketh no evil: ver. 6. Rejoyceth not in Iniquity, but rejoyceth in the truth. v. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Gal. 6. 1. Brethren, if a man be taken in a fault, ye which are spiritual restore such an one in the spirit of meekness, v. 2. considering thy self, lest thou also be tempted.

Col. 3. 12. Put on therefore (as the Elect of God, holy and beloved) bowels of Mercies, Kindness, Humbleness of Mind, Meekness, long-suffering, v. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even
as

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as Christ forgave you, so also do ye, vers. 14. And above all these things, put on Charity, which is the Bond of Perfection.

EXPLIC. VII.

IT is the glory of God to cover a matter, *Prov. 25. 2.* free Pardon is the substance of the Gospel; the work of God in Perfection, *Esa. 55.* proposed to us for Imitation, *Matth. 18. 26, 27, 28.* Whilst we are cloathed with Flesh we do all things imperfectly; freedom from Failings is a fruit of Glory; we see here darkly as in a Glass: know but in part, in many things we offend all: who knoweth how often? mutual failings to be born with, offences to be pardoned, weakness to be supported, may mind us in these Pence, of the Talents forgiven us: Let him
that

that is without fault throw Stones at others: Some Men rejoyce in others Failings: they are malicious, and fail more in that sinful Joy than their Brethren in that which they rejoyce at. Some are angry at Weaknesses and Infirmities; They are proud and conceited; not considering that they themselves also are in the flesh. Some delight to dwell always upon a Frailty; they deserve to find no Charity in the like kind. For Injuries, who almost can bear untill seven times: *Peter* thought it much. Some more study Revenge than Pardon: some pretend to forgive, but yet every slight Offence makes a continued alienation of Affections, and separation of Converse; Some will carry a smooth face over a rough Heart. Christ is in none of these ways: they have
no

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no favour of the Gospel; meekness, patience, forbearance and forgiveness, hiding, covering removing of offences, are the foot-steps of Christ; seest thou thy Brother fail, pity him; doth he continue in it, earnestly pray for him, admonish him; cannot another sin, but you must sin too? If you be angry, vexed, rejoyced, alienated from, you are partner with him in evil, instead of helping him. Suppose thy God should be angry every time thou givest cause, and strike every time thou provokest him: When thy brother offendeth thee, do but stay thy heart, until thou takest a faithful view of the patience, and forbearance of God toward thee; and then consider his command to thee, to go and do likewise: Let then all tenderness of Affection, and
bowels

bowels of compassion towards one another, be put on amongst us, as becometh Saints. Let pity, not envy; mercy, not malice; patience, not passion; Christ, not flesh; Grace, not nature; pardon, not spite or revenge, be our guides and companions in our conversations.

Motives hereunto are,

1. Gods infinite Mercy, Patience, Forbearance, Long-suffering, and free grace towards us, sparing, pardoning, pitying, bearing with us, innumerable, daily, hourly failings and provocations; especially all this being proposed for our imitation, in our measure, *Matth.* 10. 28.

24.

2. The goodness, unwearied and unchangeable love of the Lord Jesus Christ, putting in every day for us; not ceasing to pleade in our behalf, notwithstanding

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standing our continual backsliding, *1 John 2. 1, 2.*

3. The Experience which our own Hearts have of the need wherein we stand of others Patience, Forbearance, and Pardon, *Eccles. 7. 20. 22.*

4. The strictness of the Command, with the Threatnings attending its non-performance.

5. The great Glory of the Gospel, which is in the walking of the Brethren with a right-foot, as to this Rule.

RULE VIII.

TENDER and affectionate Participation with one another, in their several States and Conditions, bearing each others Burthens.

Gal. 6. 2. Bear you one anothers Burthens, and so fulfill you the Law of Christ.

Heb.

Heb. 13. 3. Remember them that are in Bonds, as bound with them, and them that are in Adversity, as being your selves also in the Body.

1 Cor. 12. 25. That there should be no Schism in the Body, but that the Members should have the same care one for another. ver. 26. And whether one Member suffer all the Members suffer with it, or one member be honoured, all the members rejoyce with it.

2 Cor. 11. 29. Who is weak, and I am not weak? Who is offended and I burn not?

James 1. 21. Pure Religion and undefiled before God and the Father, is this; to visit the Fatherless and Widows in their Affliction, &c.

Mat. 25. 35. I was an hungred and ye gave me Meat: I was athirst, and ye gave me drink, I was a Stranger, and ye took me in:
Naked.

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Naked and ye cloathed me: I was sick, and ye visited me. I was in Prison and ye came unto me. vers. 40. For in as much as you did it to one of the least of these my Brethren ye have done it unto me.

2 Tim. 1. 16. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my Chain. vers. 17. But when he was in Rome, he sought me out very diligently, and found me.

Acts. 20. 35. I have shewed you all things, how that so labouring ye ought to support the weak, &c.

EXPLIC. VIII.

THe former Rule concerned the carriage and frame of spirits towards our Brethren in their failings. This is in their miseries and afflictions. In this also, conformity to Christ is required

required, who in all the afflictions of his People is afflicted, *Esa. 63. 9.* and persecuted in their distresses, *Acts 9. 4.* Could we bring up our spiritual union, to hold any proportion with the mutual union of many members in one body, to which it is frequently compared; this duty would be excellently performed: no man ever yet hated his own flesh; if one member be in pain, the rest have little comfort or ease, it is a rotten member which is not affected with the anguish of its companions; they are marked particularly for destruction, who in the midst of plentiful enjoyments, forget the misery of their Brethren, *Amos 6. 6.* if we will not feel the weight of our Brethrens Afflictions, Burdens, and Sorrow, it is a righteous thing that our own should be doubled; the desolations

tions of the Church makes *Nehemiah* grow pale in the Court of a great King, *Neh. 1. 10.* they who are not concerned in the Troubles, Sorrows, Visitations, Wants, Poverties, Persecutions of the Saints, not so far as to pity their Woundings, to feel their Stroaks, to refresh their Spirits, help bear their Burthens upon their own Shoulders, can never assure themselves, that they are united to the head of those Saints: now to a right performance of this Duty, and in the discharge of it, are required:

1. A due Valuation, strong Desire, and high esteem of the Churches Prosperity in every member of it, *Psal. 122. 6.*

2. Bowels of Compassion, as a fruit of love, to be sensible of, and intimately moved for the several burthens of the Saints, *Col. 3. 19.*

3. Cou-

3. Courage and Boldness, to own them without shame in all Conditions, *2 Tim. 1. 16, 17.*

4. Personal Visitations in Sickneses, Troubles, and Restraints, to advise, comfort, and refresh them, *Matth. 25. 36.*

5. Suitable Supportment by administration of spiritual, or temporal Assistances, to the condition wherein they are. The Motives are the same as to the former Rule.

RULE IX.

Free Contribution, and communication of temporal things, to them that are poor indeed, suitable to their Necessities, Wants, and Afflictions.

2 John 3. 17. Whoso hath the Worlds Goods, and seeth his Brother have need, and shutteth up his bowels of Compassion from him, how

how dwelleth the love of God in him. vers. 18. My little Children, let us not love in Word, neither in Tongue, but in Deed, and in Truth.

1 Cor. 16. 1. 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.

2 Cor. 9. 5. 6. Let your gift be ready as a matter of Bounty, not Covetousness; he that soweth sparingly, shall reap sparingly. v. 7. Every man, according as he purposeth in his Heart, so let him give, not grudgingly, or of Necessity, for God loveth a cheerful giver; so the whole 8. and 9. chap. of this Epistle.

Rom. 12. 13. Distributing to the necessity of the Saints, given to Hospitality.

Gal. 6.

Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 Tim. 6. 17. Charge them that be rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy. vers. 18. That they do good, that they be rich in good works, ready to distribute, willing to communicate, vers. 19. Laying up in store for themselves a good foundation against the time to come.

Heb 13. 16. To do good, and to communicate forget not, for with such sacrifices God is well pleased.

Levit. 25. 35. And if thy Brother be waxen poor, or fallen into decay with thee, then thou shalt receive him.

Mat. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the
E foun-

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foundation of the world vers. 35. For I was an hungred, and ye gave me meat, thirstie, and ye gave me drink; I was a stranger, and ye took me in. vers. 36. Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. vers. 40. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

EXPLICAT. IX.

TH E having of poor always amongst us, and of us, according to our Saviours prediction, *Mat. 26. 11.* and the promise of God, *Dent. 15. 1.* serves for the trial of themselves, others, of their own content, with Christ alone, with submission to the all-disposing Sovereignty of God; of others, how freely they can part for Christ's sake, with those things wherewith their hand

hand is filled: when God gave Manna, for food unto his people, every one had an equal share, *Exod*, 16. 18. and he that gathered much had nothing over, and he that gathered little had no lack, *2Cor*, 8. 15. This distribution in equality, was again for the necessity of the Church, reduced into practise, in the dayes of the Apostles, *Acts* 14. 35. Of the total sum of the possessions of believers, distribution was made to every man according to his need.

That every man, by the ordinance and appointment of God, hath a peculiar right to the use and disposall of the earthly things, wherewith he is in particular intrusted, is unquestionable: The very precept for free distribution, and communication, are enough to prove it; but that these things are altogether given to men, for themselves

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and their own use, is denied. Friends are to be made of *Mammon*. Christ needs in some, what he bestowes on others; if he hath given thee thine own, and thy brothers portion also to keep, wilt thou be false to thy trust, and defraud thy Brother? Christ being rich, became poor for our sakes; if he make us rich, it is that we may feed the poor for his sake; neither doth this duty lie only (though chiefly) on those who are greatly increased; those who have nothing but their labour, should spare out of that for those who cannot work, *Eph. 4. 28.* The two Mites are required as well as accepted. Now the relief of the poor Brethren in the Church, hath a two-fold Rule:

First, Their necessity.

Secondly, Others abilities.

Unto these two must assistance be proportioned; provided, that

those which are poor walk suitably to their condition, *2 Thes. 3. 10. 11.* And as we ought to relieve men in their poverty, so we ought, by all lawfull means, to prevent their being poor, to keep a man from falling, is an equall mercy to the helping of him up when he is down.

Motives to this duty are,

1. The love of God unto us, *1 John 3. 14.*
2. The glory of the Gospel, exceedingly exalted thereby, *Titus 3. 8. 15. Mat. 5. 6.*
3. The Union whereunto we are brought in Christ, with the common inheritance promised to us all.
4. The testimony of the Lord Jesus, witnesing what is done in this kind, to be done unto himself, *Mat. 25. 35, 36, 37.*
5. The promise annexed to it, *Eccles. 11. 1. Prov. 19. 17.*

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Deut. 15. 10. Mat. 10. 4. 2.

The way whereby it is to be done, is by appointing some *Acts 6.* to take what is voluntarily distributed by the brethren, according as God hath blessed them; on the first day of the week, *1 Cor. 16 .1.* and to distribute to the necessity of the Saints, according to the advice of the Church; besides private distributions wherein we ought to abound. *Mat. 6. 3. Heb. 13. 16.*

RULE. X.

TO mark diligently, and avoid carefully, all causes and causers of Divisions; especially to shun Seducers, false Teachers, & Broachers of Heresies and Errors, contrary to the form of wholesome words.

Rom. 16. 17, 18. Now I beseech you brethren, mark them which cause divisions and offences, con-

ary to the doctrine which ye have learned, and avoid them: For they, that are such, serve not our Lord Jesus, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

Matth. 24. 4. Jesus said unto them, Take heed that no man deceive you: vers. 5. For many shall come in my Name, saying, I am Christ, and shall deceive many. vers. 23. Then if any man shall say unto you; Lo, here is Christ, or there, believe it not. vers. 24. For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very Elect. vers. 25. Behold I have told you before.

1 Tim. 6. 3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to god-

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lineſſe : verſ. 4. He is proud knowing nothing, but doth about questions, and ſtrifes words, whereof cometh envy, ſtrife railings, evil ſurmifings. verſ. 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth : From ſuch withdraw thy ſelf

2 Tim. 2. 16. But ſhun prophane and vain bablings, for they will increaſe to more ungodlineſſe. verſ. 17. And their word will eat, as doth a canker.

Titus 3. 9. But avoid fooliſh questions and genealogies, and contentions and ſtrivings, about the Law; for they are unprofitable and vain. verſ. 10. A man that is an Heretick, after the firſt and ſecond admonition, reject. verſ. 11. Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf

1 John 2. 18. Little children,

is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time. vers. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

1 John 4. 1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false Prophets are gone out into the world.

2 John 10. If there be any that come unto you, and bring not this doctrine, receive him not in your houses, neither bid him God speed: vers. 11. For he that bideth him God speed, is partaker of his evil deeds.

Acts 20. 19. For I know this,

that after my departing, shall
grievous Wolves enter in among
you, not sparing the flock, vers. 30.
Also of your own selves, shall men
arise, speaking perverse things, to
draw away Disciples after them:
vers. 31. Therefore watch.

Rev. 2. 14. I have a few things
against thee, because thou hast
there, them, that hold the doctrine
of Balaam, vers. 15. So hast thou
also them, that hold the doctrine
of the Nicolaitans, which things I
hate vers. 16. Repent, or else I
shall come to thee quickly, and will
fight against thee with the sword
of my mouth.

EXPLICAT. X.

THe former part of this rule
was something spoken to
rule 4th. If the preservation
of unity ought to be our
aim, then certainly the causes
and

and Cauſers of Diuiſion, ought to be avoided; *From ſuch turn away.* There is a generation of men, whoſe tongues ſeem to be acted by the Devil; James calls it, *Set on fire of hell*, Chap. 3.6. As though they were the meer off-ſpring of Serpents, they delight in nothing but in the fire of contention; diſputing, quarrelling backbiting, endleſſe ſtrivings, are that they live upon. *Note ſuch men and avoid them:* Generally they are men of private Interests, fleſhly ends, high conceits, and proud Spirits; *from ſuch turn away:* For the latter part of the Rule in particular, concerning Seducers, That a judgement of diſcerning by the ſpirit reſts in the Church, and the ſeverall Members thereof, is apparent, 1 *Joh.* 2. 27. 1 *Cor.* 2. 15. *Iſa.* 8. 28. To the exerciſe of this duty they are commanded, *Joh.* 5.

1. 1 *Cor.*

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1. 1 *Cor.* 10. 5. So its commended, *Acts* 17. 11. And hereunto are they encouraged, *Phi.* 1. 9. 10. *Heb.* 5. 14. If the blind lead the blind, both will fall into the ditch: That gold may be suspected, which would not be tried. Christians must chuse the good, and refuse the evil. If their Teachers could excuse them, if they lead them aside, they might well require blind submission from them. Now that the Brethren may exercise this duty aright, and perform obedience to this Rule, it is required.

1. That they get their senses exercised in the word, to discern good and evil, *Heb.* 5. 14. Especially, that they get from the Scripture a form of wholesome words, 2 *Tim.* 1. 13. of the main Truths of the Gospel, and fundamentall Articles of Religion; So that upon the first apprehension

hension of the contrary, they may turn away from him that brings it, and not bid them God speed, 2 *Epist. John* vers. 10.

2. That they attend and hearken to nothing, but what comes to them in the way of God: Some men, yea very many in our dayes, have such itching ears after novelty, that they run greedily after every one *that lies in wait to deceive, with cunning enticing words* to make out some new pretended revelations; and this from a pretended liberty, yea, *duty* of trying all things; little considering that God will have his own work done, onely in his own way: How they come it matters not, so they may be heard, most of the Seducers and false Prophets of our dayes, are men apparently out of Gods way, leaving their own callings to wander without a call, ordinary

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nary or extraordinary, without providence or promise; For a man to put himself, voluntarily, uncalled, upon the hearing of them, is to tempt God, with whom it is just and righteous, to deliver them up to the efficacie of Error, that they may believe the lies they hear. Attend only then to, and try only that which comes in the way of God, to others bid not God speed.

3. To be always ready furnished with, and to bear in mind the Characters, which the Holy Ghost hath given us in the word, of Seducers; which are indeed the very same, whereby poor unstable soules are Seduced by them; As first, that they should come in sheeps cloathings, goodly pretences of innocency and holinesse. Secondly, with good words and fair speeches, *Rom. 16. 17, 18.* Smooth

as butter and oil. Thirdly, answering mens lusts in their Doctrine, *2 Tim. 4. 3.* Bringing Doctrines suitable to some beloved lusts of men, especially a broad and easie way of salvation. Fourthly, pretences of glorious discoveries and revelations, *Mat. 24. 24. 2 Thes. 2. 2.*

4 Utterly reject and separate from such as have had means of conviction and admonition, *Tit. 3. 10.*

5. Not to receive any without testimony from some of the brethren of known integrity in the Churches; such is the misery of our days, that men will run to hear those, that they know not from whence they come, nor what they are; the laudable practise of the first Churches, to give testimonials to them that were to passe from one place to another, *1 Cor. 16. 3.*

and

and not to receive any without them, *Acts* 9. 26. is quic laid aside.

6. To walk orderly, not attending to the Doctrine of any, not known to, and approved by the Churches.

7. To remove far away all delight in novelties, disputes, jinglings, contentions about words not tending to godliness, which usually are beginnings of fearfull apostacies, *Tit.* 3. 9. 2 *Tim.* 4. 3. 1 *Tim.* 2. 3, 4, 5.

RULE XI.

CHeerfully to undergo the lot and portion of the whole Church in prosperity and affliction, and not to draw back upon any occasion whatever.

Matth. 13. 20. *But he that receiveth the seed into stony places,*

the

the same is he that heareth the Word, and anon with joy receiveth it, verse 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Heb. 10. 23. Let us hold fast the profession of our faith without wavering, for he is faithful that promiseth. vers. 24. And let us consider one another, to provoke unto love and to good works, vers. 25. Not forsaking the assembling our selves together, as the manner of some is, but exhorting one another, and so much the more, as you see the day approaching. vers. 32. But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of affliction. vers. 33. Partly while ye were made a gazing stock both
by

by reproaches and afflictions and partly whilst ye became companions of them that were so used. vers. 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of our goods: knowing in your selves, that ye have in Heaven an enduring substance: vers. 35. Cast not away therefore your confidence, which hath great recompence of reward. verse. 36. For ye have need of patience, that after ye have done the will of God, ye might receive the promises. vers. 37. For yet a little while, and he that shall come will come; and will not tarry. vers. 38. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. ver. 39. But we are not of them which draw back to perdition, but of them that believe to the saving of the soul.

2 Tim. 4. 10. For Demas hath forsaken me, having loved this present world. vers. 16. At my first answer, no man stood with me, but all men forsook me; I pray God that it be not laid un- to their charge.

EXPLIC. XI.

Back-sliding from the pra- ctise of any way of Christ, or use of any ordinances, taken up upon conviction of his Insti- tution, is in no small degree in Apostacy from Christ himself.

Apostacie, in what degree soever, is attended with all that aggravation which a re- nuntiation of a tasted sweet- nesse and goodnesse from God for transitory things, can lay up- on it; seldom it is that back- sliders are without pretences. Commonly of what they for- sake, in respect of what they pretend

pretend to retain, they say, as *Lot of Zoar*, is it not a little ore? But yet we see (without exception) that such things universally tend to more ungodlinesse: Every unrecovered step backward, from any way of Christ, maketh a discovery of falsenesse in the heart, what ever former pretences have been.

They who, for Motives of any sort from things that are seen, which are but temporall ~~with respect to~~, or embrace being presented, colours or pretences for declining from any Gospel-duty, will not want them for the residue, if they should be tempted thereunto.

The beginnings of great evils are to be resisted. That the neglect of the duty whereof we treat, which is always accompanied with contempt of the communion

union of Saints, hath been a main cause of the great dishonour and confusion whereunto most Churches in the world are fallen, was in part touched before. It being a righteous thing with God, to suffer the sons of men to wax vain in their imaginations; in whom, neither the love of Christ, nor terror of the Lord, can prevail against the fear of men.

Let this then, with the danger and abomination of backsliding, make such an impression on the hearts of the Saints, *that, with full purpose of heart, they might cleave unto the Lord, follow hard after him, in all his ordinances; that if persecution arise, they may cheerfully follow the Lamb whithersoever he goes; and by their close adhering one to another, receive such mutuall assistance and supportment, as*
that

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that their joynt prayers may prevail, with the goodnesse of God, and their joynt sufferings overcome the wickednesse of men.

Now to a close adhering to the Church wherein we walk in fellowship, in all conditions whatsoever, without dismissal on attain'd upon just and equitable grounds, for the imbracing of Communion in some other Churches.

Motives are;

First, The eminency and excellencie of the ordinances enjoyed.

Secondly, The danger of bak-sliding, and evidence of unsoundnesse in every degree thereof.

Thirdly, The scandall, confusion, and disorder of the churches, by neglect thereof.

RULE

RULE XII.

IN Church affairs to make no difference of persons, but to condescend to the meanest persons and services, for the use of the brethren.

James 2. 1. *My Brethren have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.* vers. 2. *For if there come one unto your assemblies, a man with a gold ring, in goodly apparell, and there come in also a poor man in vile raiment;* vers. 3. *And ye have respect to him that weareth the gay clothing and say unto him, sit thou here in a good place: and say to the poor man, stand thou there, or sit here under my foot-stool:* vers. 4. *Are ye not then partial in your selves, and are become Judges of evil thoughts?* vers. 5. *Hearken my be-*

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beloved Brethren; Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him? ver. 6. But ye have despised the poor, &c

Matth. 20. 26. But it shall not be so amongst you, but whosoever will be great amongst you, let him be your Minister. ver. 27. And whosoever will be chief among you, let him be your servant.

Rom. 12. 16. Be of the same mind one towards another; mind not high things, but condescend to men of low estate; be not wise in your own conceits.

John. 13. 12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? ver. 13. Ye call me Master, and Lord, and ye say well; For so I am. ver. 14. If I then, your Lord and Master have

I have washed your feet, ye ought
also to wash one anothers feet.
vers. 15. For I have given you an
example, that ye should do even
as I have done. vers. 16. Verily,
verily, I say unto you, The servant
is not greater than his Lord, nei-
ther he that is sent, greater than
him that sent him.

EXPLIC. XII.

WHere the Lord hath not
distinguished; neither
ought we; in Jesus Christ, there
is neither rich, nor poor; high,
nor low; but a new creature,
generally. God hath chosen the
poor of this world to confound
the mighty.

Experience shews us, that
not many great, not many wise,
not many mighty after the flesh,
are partakers of the heavenly
calling; not that the Gospel of
Christ

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Christ doth any way oppose, or take away those many differences and distinctions among the sons of men, caused by *power, authority, relation, enjoyment of earthly blessings, gifts, age, or any other eminency* whatsoever, according to the institution and appointment of God, with all that *respect, reverence, duty, obedience, and subjection* due unto persons in those distinctions; much lesse, pull up the ancient bounds of *propriety, and interest* in earthly things; but only declares, that in things purely spirituall, these outward things, which, for the most part, happen alike unto all, are of no value or esteem: Men in the Church are considered as Saints, and not as great, or rich; all are equall, all are naked before God.

Free-Grace is the only distinguisher,

suppose, distinguisher, all being *Brethren*
 in the same Family, *Servants*
 of the same Master; employed
 about the same *work*; acted by
 the same precious *Faith*, enjoy-
 ing the same purchased *Privi-
 ledges*, expecting the same re-
 compence of *Reward*, and eternal
 abode: Whence should any dif-
 ference arise? Let then the
Greatest account it their *greatest*
 honour, to perform the *meanest*
 necessary service to the meanest
 of the Saints; a community in
 all spirituall advantages, should
 give equality in spirituall affairs;
 Not he, that is richest, not he
 that is poorest, but he that is
 humblest, is accepted before the
 Lord.

Motives hereunto, are

1. Christ's example.
2. Scripture-precepts.
3. Gods not accepting per-
sons.

her, F 2

4. Joynt

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4. Joynt participation of the same common Faith, Hope, &c.

5. The unprofitablenesse of all causes of outward differences in things of God.

RULE XIII.

IF any be in distresse, Persecution or affliction, the whole Church is to be humbled, and to be earnest in prayer in their behalf.

Acts 12.5. *Peter therefore was kept in prison, but prayers were made without ceasing unto God for him. vers. 7. And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly; And his charge fell off from his hands. vers. 12. And when*

in Fellowship. ICI

when he had considered the thing,
he came to the house of Mary the
Mother of John, whose surname
was Mark, where many were ga-
thered together praying.

Rom. 12. 15. Rejoyce with them
that do rejoyce, and weep with
them that weep.

1 Cor. 12. 26. And whether
one Member suffer, all the Mem-
bers suffer with it, or one Mem-
ber be honored, all the Members
rejoyce with it. vers. 27. Now ye
are the Body of Christ, and Mem-
bers in particular.

2 Thes. 3. 2. Pray for us Bre-
thren, that we may be delivered
from unreasonable and wicked
men.

EXPLIC. XIII.

THis duty being in generall
made out from, and includ-
ed in other former rules, we

shall need to speak the lesse unto it; especially, seeing that upon consideration and supposition of our fellow Member-ship, it is no more than very Nature requir-eth & calleth for. God delight-eth, as in the thankfull praises so in the fervent prayers of his Churches; Therefore he variously calleth them by severall dispensations to the performance of these duties: Now, this oft-times, to spare the whole Church, he doth by the afflictions of some one or other of the Members thereof; Knowing that, that neer relation, which by his institution, and Spirit is between them, will make the distresse common, and their prayers closely combined. Spirituall union is more noble and excellent then naturall; And yet in this it were monstrous, that either any Member in particular,

or

or the whole in generall, should not both suffer with, and care for the distresse of every part and Member. That Member is rotten and to be cut off, for fear of infecting the body, which feels not the pains of its associates : If then any Member of the Church, do lie under the immediate afflicting hand of God, or the persecuting rage of man, it is the duty of every fellow-Member, and of the Church in generall, to be sensible of, and account themselves so sharers therein, as to be instant with God by earnest supplication and helpfull to them by suitable assistance, that their spirituall concernment in that affliction, may be apparent ; and that because, First, the will of God is thereby fulfill'd. Secondly, The glory of the Gospel is thereby exalted. Thirdly, preservation and

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deliverance to the whole Church procured. Fourthly, conformity with Christ's sufferings in his Saints attained. Fifthly, an inestimable benefit of Church-fellowship enjoyed, &c.

RULE XIV.

Vigilant watchfulnesse over each other's conversation, attended with mutuall admonition, in case of disorderly walking; with rendring an account to the Church, if the party offending, be not prevailed with.

Matth. 18. 15. *If thy Brother shall trespass against thee, go and tell him his fault, between thee and him alone: if he shall hear thee, thou hast gained thy brother: vers. 16. But if he will not hear, then take with thee one or two more, that in the mouth of two or three*

three witnesses, every word may be established, vers. 17. and if he shall neglect to bear them, tell it unto the Church.

1 Thes. 5. 14. Now we exhort you, brethren, warn them who are unruly.

Heb. 3. 12. Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. vers. 13. But exhort one another daily, whilst it is called to day; lest any of you be hardened through the deceitfulness of sin.

Heb. 10. 24. And let us consider one another, to provoke unto love, and to good works, exhorting one another, and so much the more, because you see the day approaching.

Heb. 12. 13. Make strait paths for your feet, lest that which is lame be turned out of the way but rather let it be healed. vers. 15-

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Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled: vers. 17. Lest there be any fornicator, or prophane person among you, like Esau, who for one morsell of bread, sold his birth-right.

Levit. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thef. 3. 15. Yet account him not as an enemy, but admonish him as a brother.

Rom. 15. 14. And I my self also am perswaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

James 5. 19. Brethren, if any of you do erre from the faith, and one convert him, let him know, that he which converteth a sinner from

from the error of his way. shall
save a soul from death, and shall
hide a multitude of sins.

Prov. 29. 1. He that being of-
ten reprov'd stiffeneth his neck,
shall suddenly be destroyed, and
that without remedy.

EXPLIC. XIV.

THere is a threefold dutie
included in this rule, the
maine whereof, and here chief-
ly intened, is that of Admo-
nition; whereunto the first is
previous and conducing; the
latter, in some cases consequent,
and attending Christians con-
versation; whether you consi-
der the glory of God, and the
Gospel, therein concerned; or
the bonds of relation, with those
mutuall endearments wherein
they stand iengaged; and obliga-
tions

tions that are upon them for the generall good, and spirituall edification one of another, This duty is of eminent necessity and usefulness. Not that we should curiously pry into one another's failings; much lesse maliciously search into doubtfull unknown things; for the trouble, or disparagement of our brethren; both which are contrary to that love, which thinketh not evil, but covereth a multitude of faults, but only out of a sense of the glory of God, the honour of the Gospel, and care of each others souls; we are to observe their walking, that what is exemplary therein may be followed; what faileth may be directed; what is amisse may be reprov'd, that in all things God may be glorified, and Christ exalted.

Now admonition is two-fold;

1. Authori-

1. Authoritative, by the way of power; 2. Fraternal, by the way of love. The 1. again is two fold; 1. Doctrinall by the way of teaching, 2. Disciplinary, which belongeth to the whole Church; Of these we do not treat. The latter also is two-fold; *Hortatory*, to encourage unto good; and *Monitory*, to reprove that which is amisse: It is this last which is peculiarly aimed at, and intended in the rule. This then we assert, as the duty of every Church-member towards them with whom he walks in fellowship; to admonish any from the Word, whom they perceive not walking in any thing with a right foot, as becometh the Gospel, thereby to recover his soul to the right way, that much caution and wisdom, tenderneffe and moderations is required in the persons performing

ing this duty; for want whereof, it often degenerates from a peaceable remedy of evil, into fuell, for strife and debate is granted. Let them then, who are called to perform this duty, diligently consider these things;

1. That in the whole action he transgresse not that rule of charity which we have, *1 Cor. 13. 7.*
- Gal. 6. 2* Let him have peace at home, by an assurance of constant labouring to cast out all beams and motes from his own eye, *Mat. 7. 5.*
3. Let him so perform it, that it may evidently appear, that he hath no other aim, but the glory of God, and the good of his brother re-proved; all envy and rejoycing in evil being farr away.
4. Let him be sure to draw his admonitions from the Word, that the authority of God may appear therein, and without a Word
let

let him not presume to speak.
5. Let all circumstances attending, time, place, persons, and the like, be duely weighed, that all provocation in the least manner, may be fully avoided, 6. Let it be considered as an ordinance whereunto Christ hath an especial regard, 7. Let him carefully distinguish between personal injuries unto himself, whose mention must have sarr more of forgivenesse, than reproof, and other offences tending to publick scandall. Lastly, Let self-examination concerning the same or the like miscarriage, always accompany the brotherly admonition.

These and the like things being duly weighed, let every brother, with Christian courage, admonish from the Word, every one whom he judgeth to walk disorderly in any particular whatsoever;

ever; not to suffer sin upon him, being ready to receive content and satisfaction, upon just defence, or promised amendment: and without this, in case of just offence, a man cannot be freed from the guilt of other mens sins: Let also the person admonished, with all Christian patience, accept of the admonition, without any more regret of spirit, than he would have against him who should break the weapon wherewith he was in danger to be slain: Considering,

1. The authoritie of him who hath appointed it.

2. The priviledge and mercy he enjoyeth by such a spirituall prevention of such a danger, or out of such an evil, which perhaps himself did not discern.

3. The dreadful judgements which are every where threatened to despisers of reproofs,

Prov. 29.

Prov. 29. 1. and so thankfully accept just admonition from the meanest in the Congregation.

For the last, or repairing unto the Church in case of not prevailing by private admonition; our Saviour hath so plainly laid down both the manner and end of proceeding in *Mat. 18.* that it needeth no explanation; only I shall observe, that by Church there, *ver. 17.* cannot be understood the Elders of the Church alone, but rather the whole Congregation; for if the offended brother should take with him two or three of the Elders unto the offender (as he may) then were they the Church, and the Church should be told of the offence before the reproof hath been managed by two or three, which is contrary to the rule.

RULE

RULE XV.

Exemplary walking in all holinessse, and godlinesse of conversation, to the glory of the Gospel, edification of the Church, and conviction of them which are without.

Psal.24.3. Who shall ascend into the hill of the Lord, or who shall stand in his holy place; He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.

Matth.5.16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. ver.20.

For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven.

Mat.21.19. And when he saw a fig-

a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee hence forward for ever, &c.

2 Cor. 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God.

2 Tim. 2. 19. And let every one that nameth the name of Christ, depart from iniquity. Tit. 2. 11. 12. For the grace of God that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world. ver. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. Eph. 4. 21, 22, 23. If so be that ye have heard him, and have been taught by

by him, as the truth is in Iesus, That
ye put off concerning the former
conversation, the old man, which is
corrupt according to the deceitfull
lusts; And be renewed in the spi-
rit of your mind. 1 Pet. 3. 1, 2.
Likewise ye wives, be in subjection
to your own husbands, that if
any obey not the Word, they also
may without the word be won by
the conversation of the wives;
while they behold your chaste con-
versation coupled with fear. Heb.
12. 14. Follow peace with all men,
and holynesse, without which no
man shall see the Lord. Ephes 5.
15, 19 See then that ye walk cir-
cumspectly, not as fools, but as wise;
Redeeming the time, because the
dayes are evil. 2 Sam. 12. 14.
Howbeit because by this deed thou
hast given great occasion to the
enemies of the Lord to blaspheme,
the child also; that is born unto
thee, shall surely die.

EXPLIC. XV.

HOLINESS becometh the house of the Lord for ever, without it none shall see God: Christ died to wash his Church, to present it before his father without spot or blemish, to purchase unto himself a peculiar people, zealous of good works. It is the Kingdom of God within us, and by which it appeareth unto all that we are the Children of the Kingdom. Let this then be the great discriminating Character of the Church, from the World, that they are a holy, humble, self-denying people: Our master is holy, his Doctrine and Worship holy; Let us strive that our hearts may also be holy.

This is our wisdom towards them that are without, whereby they may be guided, or convinced,

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ced; this is the means whereby we builded up one another most effectually. Examples are a sharper way of instruction then Precepts; Loose walking causing the Name of God to be blasphemed, the little ones of Christ to be offended, & his enemies to rejoyce, is attended with most dreadfull woes. Oh, that all who are called to an holy profession, and do enjoy holy Ordinances, did shine also in holiness of conversation, that those who accuse them as evil doers, might have their mouths stopt, and their hearts fill'd with shame, to the glory of the Gospel. To this general head belongeth wise walking in all patience, meekness, and long-suffering towards those that are without, until they evidently appear to be fighters against God; when they are to be prayed for. Hither also might be

be referred the patience of the Saints in all tribulations, sufferings, and persecutions for the Name of Christ.

Motives for the exercise of universal holiness in acts internal and external, private and publick; personal, and of all relations, are.

1. The utter unsufficiency of the most precious Ordinances, for any communion with God, without it.

2. The miserable issue of deceived souls, with their barren empty, fruitless Faith.

3. The glory of the Gospel, when the power thereof hath an evident impression on the hearts, thoughts, words, actions, and lives of Professors.

4. Scandal of the Gospel, the advantage of its adversaries, the shame of the Church and fierce wrath of God, following the unsuitable

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suitable walking of the professors.

5. The sweet reward which the practice of holiness bringeth along with it, even in this life; with that eternal weight of glory, whereunto it leadeth hereafter; unto which the holy Son of God bring us all, through the sprinkling of his most holy bloud.

And these are some of those Rules, whose practice is required from the persons, and adorneth the profession of those who have obtained this grace, to walk together in fellowship, according to the Rule of the Gospel; Towards others also ought they, with several limitations, and in the full latitude towards the brethren of the Congregations in communion with them to be observed.

F I N I S.

*A Catalogue of such Books as Dr.
John Owen has published in
his Life-time, collected by Nath.
Ponder Stationer. Most of
which are to be had at his Shop
at the Peacock in the Poul-
try. Especially those with one
these of Marks. * †*

In Folio.

* 1. **T**HE Doctrine of the Saints
Perseverance Explained
and Confirmed, or the
certain Permanency of
their 1. Acceptation with God, and 2.
Sanctification from God, manifested and
proved from, 1. the Eternal Principles,
2. Effectual Causes, 3. External Means
thereof. In 1. the Immutability of the
1. Nature, 2. Decrees, 3. Covenant, and
4. Promises of God. 2. The Oblation
and Intercession of Jesus Christ. 3. The
Promises, 2. Exhortations, 3. Threats
of the Gospel; Improved in it's Genu-
ine Tendency to Obedience and Conso-
lation; And vindicated in a full Answer
to the Discourse of Mr. John Goodwin
B against

against it, in his Book Entituled Redemption Redeemed, with some Digressions concerning, 1. The immediate Effects of the Death of Christ, 2. Personal in-dwelling of the Spirit. 3. Union with Christ. 4. Nature of Gospel-promises, &c. Also a Preface manifesting the Judgment of the *Antients* concerning the Truth contended for, with a Discourse touching the Epistles of *Ignatius*, the Episcopacy in them asserted, and some Animadversions on Dr. H. H. His Dissertations on that Subject. Printed at Oxford. 1654.

Πνευμαλογία: or a Discourse concerning the Holy Spirit: wherein an Account is given of his Name, Nature, Personality, Dispensation, Operations and Effects. His whole Work in the Old and New Creation is explained; The Doctrine concerning it vindicated from Oppositions and Reproaches. The Nature also and Necessity of Gospel-Holiness; the difference between Grace and Morality, or a Spiritual Life unto God in Evangelical Obedience, and a course of Moral Vertues are Stated and declared.

* 3. Exercitations on the Epistle to the *Hebrews*, also concerning the *Messiah*, wherein the Promises concerning him to be a
Spir

Spiritual Redeemer of Mankind, are explained and vindicated. His coming, and accomplishment of his Work according to the Promises, is proved and confirmed. The Person, or who he is, is declared. The whole Oeconomy of the *Mosaical* Law, Rites, Worship, and Sacrifices, is explained. And in all, The Doctrine of the Person, Office, and Work of the *Messiah*, is opened; The Nature and Demerit of the first Sin is unfolded; The Opinions and Traditions of the Antient and Modern *Jews* are examined; Their Objections against the Lord Jesus and the Gospel are answered: The time of the coming of the *Messiah* is stated: And the great Fundamental Truths of the Gospel vindicated. *With an Exposition and Discourses on the two first Chapters of the said Epistles to the Hebrews.*

* 4. Exercitations on the Epistle to the Hebrews, concerning the Priest-hood of Christ. Wherein, the Original, Causes, Nature, Prefigurations, and Discharge of that Holy Office, are explained and vindicated. The Nature of the Covenant of the Redeemer, with the Call of the Lord Christ unto his office, are declared. And the Opinions of the *Soci-*

nians about it are fully examined, and their Opposition unto it refuted. With a Continuation of the Exposition on the third, fourth, and fifth Chapters of the said Epistle to the Hebrews.

5. A Continuation of the Exposition of the Epistle of *Paul* the Apostle to the Hebrews. viz. on the sixth, seventh, eighth, ninth, and tenth Chapters. Wherein, together with the Explication of the Text and Context. The Priesthood of Christ as typed by those of *Melchisedek* & *Aaron*, with an Account of their distinct Offices; The Nature and Efficacy of the Sacrifice of Christ, as typed by all the Sacrifices of the Law, The Erection of the Tabernacle according to the heavenly Pattern; with the Institution of all its Utensils and Services, their especial Signification and end, The Nature and Differences of the two Covenants, the Old and the New, with the preference of the latter above the former, The Reasons and Necessity of the taking away and abolishing of the Old Legal Worship annexed unto the Covenant of *Sinai*; and the means whereby it was removed, The Glorious Administration of the Mediatorial Office of Christ in Heaven, and sundry Evangelical Truths of the highest

highest Importance, with the Duty of Believers in hearing the Word in Times of Trial and Persecution: the Means and Dangers of Apostasie from the Profession of the Gospel, are declared, explained and confirmed. As also; The Pleas of the *Jews* for the Continuance and Perpetuity of their Legal Worship; with the Doctrine of the principal Writers of the *Socinians* about these things, are examined and disproved.

In Quarto.

* 7. Certain Treatises written by *John Owen, M. A.* Sometimes of Queens College in *Oxford*, now Pastor of the Church at *Cogges-Hall* in *Essex*; formerly published at several times, now reduced into one Volume. viz.

1. A display of the Errours of the *Arminians*, concerning the old *Pelagian* Idol *Free-will*, the new Goddess *Contingency*, advancing themselves into the Throne of the God of Heaven, to the prejudice of his Grace, Providence, and supream Dominion over the Children of Men, in 14 Chapters.

2. *Salus electorum Sanguis Jesu.* A Treatise of the Redemption and reconfi-
liation that is in the Blood of Christ, with
the Merit thereof, and the Satisfaction
wrought thereby; wherein the whole
controverſie of univerſal Redemption is
fully diſcuſſed, in 4 Books, in 13. Chap-
ters, with an appendix upon occaſion of
a late Book published by Mr. *Joſhua*
Sprigge containing Erroneous Doctrine.

3. The Duty of Paſtors and People
distinguished, touching the means to be
uſed by the People (diſtinct from Church-
Officers) for increaſing of divine Know-
ledge. *Preſcribing*, 1. The Bounds of their
Performance. 2. The Extent of their
Liberty, according to the Dictates of
Nature, and Rules of Charity. 3. Their
Duty according to Scripture, and
Practice in all Ages, with the ſeveral
Ways of extraordinary calling to the
Office of publick teaching, the aſſurance
to be had, and the Evidence to be given
of ſuch Calling; in 8 Chapters, Printed
1649.

* 8. *Vindica Evangelica*; or the Miſte-
ry of the Goſpel vindicated, and Socini-
aniſme examined, in the Conſideration
and Confutation of a Catechiſme called
a *Scripture Catechiſme*; written by *John*
Bede.

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 nus Smalcus*, commonly called the *Raco-
 vian Catechisme*. With the Vindication
 of the Testimonies of Scripture con-
 cerning the Deity and Satisfaction of Je-
 sus Christ from the perverse Expositions
 and Interpretations of them, by *Hugo
 Grotius* in his Annotations on the *Bible*.
 Also an Appendix in vindication of some
 things formerly written about the Death
 of Christ and the fruit thereof from the
 Animadversions of *Mr. R. B.* 1655.

9. The Death of Christ, the price he
 paid, and the purchase he made. Or
 the satisfaction and merit of the death of
 Christ cleared, the universality of Redem-
 tion thereby oppugned: And Doctrine
 concerning these things formerly deliver-
 ed in a Treatise against universal Redem-
 tion vindicated from the Exceptions and
 objections of *Mr. Baxter.* 1650. 4°.

10 Θεολογικὰ Παντόθεν παρὰ, sive de
*Natura, Ortu, Progressu, et Studio verae Theo-
 logiae Libri Sex. Quibus etiam Origines &
 processus veri et falsi Cultus Religiosi, Ca-
 sus & Instauraciones Ecclesiae Illustriores, ab
 ipsis rerum Primordiis Enarrantur. Acce-
 dunt Digressiones de Gratia Universali Sci-
 entiarum ortu, ecclesiae Romanae notis. Li-
 terarum Origine Antiquis Literis Hebrai-
 cis Punctatione Hebraica Versionibus S. S.
 Ritibus Judaicis aliisque.* Oxford. 1661.

The Chamber of Imagery in the Church of *Rome* laid open, or an Antidote against Popery, in Answer to this Question, How is the practical Love of Truth the best perswasive against Popery: in a Volume of the Morning Exercise 1682.

† 11. A Vision of Unchangeable free Mercy; a Fast Sermon before the Parliament, on *Acts* 16. ver. 11. with a Discourse of Church-Government and Toleration. 1646.

* 12. *Eben ezar*, 2 Thanksgiving Sermons; one at *Colchester*, the other at *Rumford*; on 3 *Habb.* and two first verses, 1648.

13. A Fast Sermon before the Parliament, on *Jer.* 25. ver. 19. 20. with a Discourse of Toleration. 31. of *January*. 1648.

14. *Οὐάνευ Οὐάνα*: a Fast Sermon before the Parliament on *Heb.* 12. 27. April 19. 1649.

† 15. The Branch of the Lord, and Beauty of *Sion*; in two Sermons, at *Berwick* and *Edenbourg*, on *Isa.* 56. ver. 7. 1650.

16. The Advantage of the Kingdom of Christ, a Thanks-giving Sermon before the

the Parliament on 17 *Ezech. ver. 24.*
October 24. 1651.

18. The labouring Saints Dismission;
a Funeral Sermon on *Dan. 12, 13. Feb. 6.*
1651.

19. A Fast Sermon before the Parlia-
ment, on *Dan. 15. 16.* with the Power
of the Civil Magistrate. *Oct. 13th 1652.*

20. Gods work in founding *Sion*, a
Sermon at the opening of the Parlia-
ment, on *Isa 18. 32. September the 17.*
1656.

21. Gods Presence with a People the
Spring of their Prosperity, a Sermon be-
fore the Parliament on 2. *Chron. 25. 26.*
October 30. 1656.

† 22. The Glory and Interest of Na-
tions, a Fast Sermon before the Parlia-
ment on *Isa. 4. ver. 5. 1659.*

23. the Stedfastness of Promises and
the Sinfulness of staggering; a Sermon
before the Parliament *Feb. 28. 1649.*

† 24. A Sermon preached to the Par-
liament concerning the Kingdom of
Christ, *Ec. 13 Dan 7. 15, 16. October*
1652.

25. A review of the Annotations of
Hugo Grotius in reference unto the Do-
ctrine of the Deity, and Satisfaction of
Christ; with a defence of the Charge

formerly laid against them, 1656:

26. A Discourse concerning Liturgies and there Impositions. printed 1662.

28. Of Communion with God the Father, Son and Holy Ghost; each Person distinctly; in Love, Grace and Consolation: Or the Saints Fellowship with the Father, Son and Holy Ghost, unfolded: 1657.

* 29 A practical Exposition on the hundred and thirtieth Psalm, wherein the Nature of the Forgiveness of Sin is declared, the Truth and Reality of it asserted: and the case of a Soul distressed with the Guilt of Sin, and relieved by a discovery of Forgiveness with God, is at large discovered. 1680.

* 28. Φρόνημα τῷ πνεύματι, or the Grace and Duty of being Spiritually Minded: declared and practically improved. 1681.

* 29. Χρυσολογία, or a Declaration of the Glorious Mystery of the Person of Christ, God and Man. With the Infinite Wisdom, Love and Power of God in the contrivance and constitution thereof. As also of the Grounds and Reasons of his Incarnation, the Nature of his Ministry in Heaven, the present State of the Church above thereon, and the Use of his
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his Person in Religion, with an Account
and Vindication of the Honour, Wor-
ship, Faith, Love and Obedience due
unto him, in and from the Church. 1679.

* 32. A Brief Vindication of the Non-
conformists from the Charge of Schisme.
As it was managed against them in a
Sermon preached before the Lord-Maior.

* 33. An Enquiry into the Original,
Nature, Institution, Power, Order and
Communion of Evangelical Churches,
the first part; with an Answer to the Dis-
course of the unreasonableness of Separa-
tion, written by Dr *Edward Stillingfleet*
Dean of *Pauls*; and in defence of the
Vindication of Nonconformists from the
Guilt of Schisme. 1681.

* 34. The Doctrine of Justification
by Faith, through the Imputation of the
Righteousness of Christ explained, con-
firmed, and vindicated, printed 1677.

35. A Peace Offering, in an Apology
and humble Plea for Indulgence and Li-
berty of Conscience. 1667.

34. Indulgence and Toleration con-
sidered, in a Letter unto a Person of Ho-
nour. 1667.

36. The Church of *Rome* no safe
Guide, or Reasons to prove that no ra-
tional Man, who takes due care of his
own

own eternal Salvation, can give himself up unto the conduct of that Church in matters of Religion. 1679.

* 37. Some Considerations about Union among Protestants, and the Preservation of the Interest of the Protestant Religion in this Nation. 1680.

† 38. A brief and impartial Account of the Nature of the Protestant Religion, its present state in the World, its strength and weakness, with the ways and indications of the ruine or continuance of its Publick National Profession. 1682.

In *Octavo*.

* The Principles of the Doctrine of Christ unfolded in two short Catechisms.

* 39. Animadversions on a Treatise intituled *Fiat Lux*, printed 1662.

† 40 A vindication of the Animadversions on *Fiat Lux*, wherein the principles of the Roman Church, as to moderation, Unity and Truth, are examined: And sundry important Controversies concerning the Rule of Faith, Papal Supremacy, the Mass, Images, &c. discussed. 1664.

† 41 Of Schisme, the true nature of it discovered and considered in reference
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rence to the present Difference in Religion. 1657.

* 42 A review of the true Nature of Schisme, with a vindication of the Congregational Churches in *England* from the imputation thereof unjustly charged on them, by Mr. D. Caudry, 1657.

* 43. A defence of Mr. John Cotton from the imputation of self contradiction charged on him by Mr. D. C. written by himself not long before his Death. Whereunto is prefixed an answer to a late Treatise of the said Mr. D. C. about the Nature of Schism. 1658.

44. *Diatriba de Justitia Divina, seu justitiæ Vindicatricis Vindicie. Quibus essentialis illa Naturæ divinæ proprietates, ex sacris Literis demonstratur et contra Socinianos imprimis Authores Catech: Ranov. Jo. Crellium ipsumque F. Socinium asteritur: nec non exercitium ejus necessarium, unacum indispensabili satisfactionis Jesu Christi ad salutem peccatorum necessitate adversus Virorum doctiss. G. Tuiſſi, G. Vossii et S. Rectorfortis, aliorumque impugnationes præterea astringitur.* 1653.

* 45. Of Temptation, the Nature and Power of it, the entering into it, and the meanes of preventing that Danger. With a resolution of sundry cases thereunto belonging. 1658.

* 46. Of Mortification of sin in Believers : 1. the Necessity. 2. the Nature, and 3. the Means of it, with a Resolution of sundry cases of Conscience thereunto belonging. 1668.

* 47. The Nature of Apostasie from the Profession of the Gospel, and the Punishment of Apostates declared, in an Exposition of Heb. 6. 4, 5, 6. With an enquiry into the Causes and Reasons of the Decay of the Power of Religion in the World ; or the present general Defection from the Truth, Holiness, and Worship of the Gospel. Also, of the Proneness of Churches and Persons of all sorts some to Apostasie, with Remedies and Means of Prevention. 1676.

* 48. Exercitations concerning the Name, Original, Nature, use and continuance of a day of sacred Rest. Wherein the Original of the Sabbath from the foundation of the World, the Morality of the fourth Commandment, with the change of the Seventh Day are inquired into. Together with an Assertion of the divine Institution of the Lords Day, and practical directions for its due Observation, the second Edition. 1671.

* 49. A brief Declaration and Vindication of the Doctrine of the Trinity, as also

also of the Person and Satisfaction of
Christ. 1669.

50. Of the Divine original authority,
self evidencing Light and Power of the
Scripture, with an Answer to that En-
quiry, *How we know the Scripture to be the
word of God.* Also a vindication of the
parity and integrity of the *Hebrew* and
Greek Texts of the Old and New Testa-
ment, in some Considerations on the
Prolegomena and Appendix to the late
Bibla Poliglotta. Whereunto are sub-
joyned some Exercitations about the Na-
ture and Perfection of the Scripture, the
right of Interpretation, Internal light,
Revelation &c. 1659.

51. The Reason of Faith, or an An-
ser unto that enquiry, wherefore we
believe the Scripture to be the Word
of God, with the Causes and Nature of
that Faith wherewith we do so. Where-
in the Grounds whereon the holy Scrip-
ture is believed to be the Word of God,
with Faith divine and supernatural, are
declared and vindicated. 1677.

* 52 Σύνεσις Πνευματική : Or the
Causes, Wayes, and Means of Under-
standing the Mind of God as revealed
in his Word, with Assurance therein.
And a declaration of the perspicuity of
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the Scriptures, with the external Means of the Interpretation of them. Printed 1678.

* 53. The Nature, Power, Deceit and Prevalency of the Remainders of In-dwelling-Sin, in Believers. Together with the Waies of its working, and Means of prevention, opened, evinced and applied. With a Resolution of sundry Cases of Conscience thereunto appertaining. 1676.

* 54. A Discourse concerning Evangelical Love, Church-peace and unity, with the occasions and reasons of present Differences and Divisions about things Sacred and Religious. Written in the vindication of the Principles and Practise of some Ministers and others. 1672.

* 55. Truth and Innocency vindicated, in a survey of a Discourse concerning Ecclesiastical Policy, and the Authority of the Civil Magistrate over the Consciences of Subjects in matters of Religion. 1669.

* 56. A vindication of some passages in a discourse concerning Communion with God, from the exceptions of *William Sherlock*, Rector of *St. George Botolph-Lane*. 1674.

* 57. A brief Instruction in the Worship of God and discipline of the Churches of the New Testament, by way of Question and Answer, with an Explication and Confirmation of those Answers, with an Answer to this Question, May a true Church err in Administring Church-censure, &c.

* 58. A Discourse of the Work of the holy Spirit in Prayer; with a Brief Enquiry into the Nature and Use of mental Prayers and Formes. printed 1682.

† 59. An humble Testimony unto the Goodness and Severity of God in his dealing with sinful Churches and Nations, or the only way to deliver a sinful Nation from utter ruine by impendent Judgments, in a Discourse on the words of our Lord Jesus Christ, *Luk.* 13. 1. 2, 3, 4, 5.

† 60. Meditations and Discourses on the Glory of Christ, on his Person, Office, and Grace: with the Differences between Faith and Sight, applyed unto the use of them that believe. 1684.

† 61. Eshcol, a Cluster of the Fruit of *Canaan* brought to the Borders, for the encouragement of the Saints, traveling
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ling thitherward, with their faces to-
wards *Sion*. Or, Rules of direction, or
the walking of the Saints in Fellow-
ship, according to the order of the Gos-
pel.

*A Catalogue of some Books
lately Printed for Nath.
Ponder at the Peacock in
the Poultry London.*

Miscellanies in Folio.

* 1. **M**Emorials of the *English* Affairs: or an Historical account of what passed from the beginning of the Reign of King *Charles* the first, to King *Charles* the second, his happy Restauration, containing the publick Transactions, Civil and Military. Together with the private Consultations and secrets of the Cabinet.

* 2. A Copy Book enriched with great Variety of the most Useful and Modish Hands, adorned with a whole Alphabet of great Letters (one before every Example.) Composed of divers new-devised Knots, and beautified with many other curious Shapes and Flourishes. Fitted for the profit of *Ingenious* Youth. By Thomas Watson, Teacher of a Writing-School in Newport-Pagnell in the County of Bucks, and others. Note, That to the several sorts of Hands in this Book, there is a Compleat Alphabet (of Capitals and

and small Letters) preceding each Example, peradventure not heretofore practised in any other Copy-Book. folio.

* 3. A Guide for the practical Gauger, with a Compendium of Decimal Arithmetick. Shewing briefly, 1. Many plain and easie ways how to Gauge Brewers Tuns, Coppers, Backs, &c. Also the Mash-Tuns, either in whole, or gradually from Inch to Inch; with divers new Tables for facilitating the Work. 2. The Gauging of any Wine, Brandy, Ale, or Oyl-Cask, either in whole, or in part, with the construction and use of two Tables of Area's of Circles, and Sybrant Hantz his Table of Area's of Segments of a Circle.

3. The Mensuration of all manner of Superficies, as Board, Glasse, Pavement, Wainscot, Tiling, Floors, Roofs, &c. also Brick-work, Timber and Stone. Added as an Appendix to the former Work. Collected and published principally for the service of his Majesties Revenue of Excise. By William Hunt, *Prus intellige, tunc corrige.*

* 4. The compleat Gauger. In two parts. Theorical and Practical: shewing the briefest ways for Gauging all manner of regular Vessels, whether Backs (or Coolers) Tuns, Coppers and Cask;

Cask; either the whole or the parts: by undeniable Rules of Art. Also all manner of irregular Vessels, the whole or the parts, by taking a competent number of mean Diameters. Likewise Tables of Allowances. By *Michael Darg; Philomath.* Sold by *Nath. Ponder.* 1678. *twelves.*

* 5. Medicinal Counsels, or Advices: Written Originally in *French*, by Dr. *Theodor Turquet de Mayerne*, Kt. Baron of *Aubonne*, Counciller and chief Physician to the late King and Queen of *England*. Put out in *Latin* at *Geneva*, by *Theoph. Bonetus*, M. D. Englished by *T. Sherley*, M. D. Physician in Ordinary to his present Majesty.

* 6. The Rehearsal transpos'd; or Animadversions upon a late Book intituled, a Preface shewing what Grounds there are of fears and jealousies of Popery. The second Impression, with Additions and Amendments. By *Andrew Marvel*, Esq; 1672.

* 7. The Rehersal transpos'd: the second Part. Occasioned by two Letters: The first printed by a nameless Authour, intituled a Reproof, &c. The second Letter left for me at a Friends House, dated *November 3. 1673*, subscribed *J. G.* and concluding with these words;

words; *If thou darest to Print or Publish any Lye or Libel against Dr. Parker, by the Eternal God I will cut thy Throat. Answered by Andrew Marvel. 1673. 8°.*

* 8. *Youth's Comedy, or the Souls Tryals and Triumph; a Dramatick Poem, with divers Meditations intermixt upon several Subjects. Set forth to help and incourage those that are seeking a heavenly Country. By the Author of Youth's Tragedy. 1680. 8°.*

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